

HISTORY OF THE CATHOLIC
CHURCH IN THE SOUTH BEND AREA

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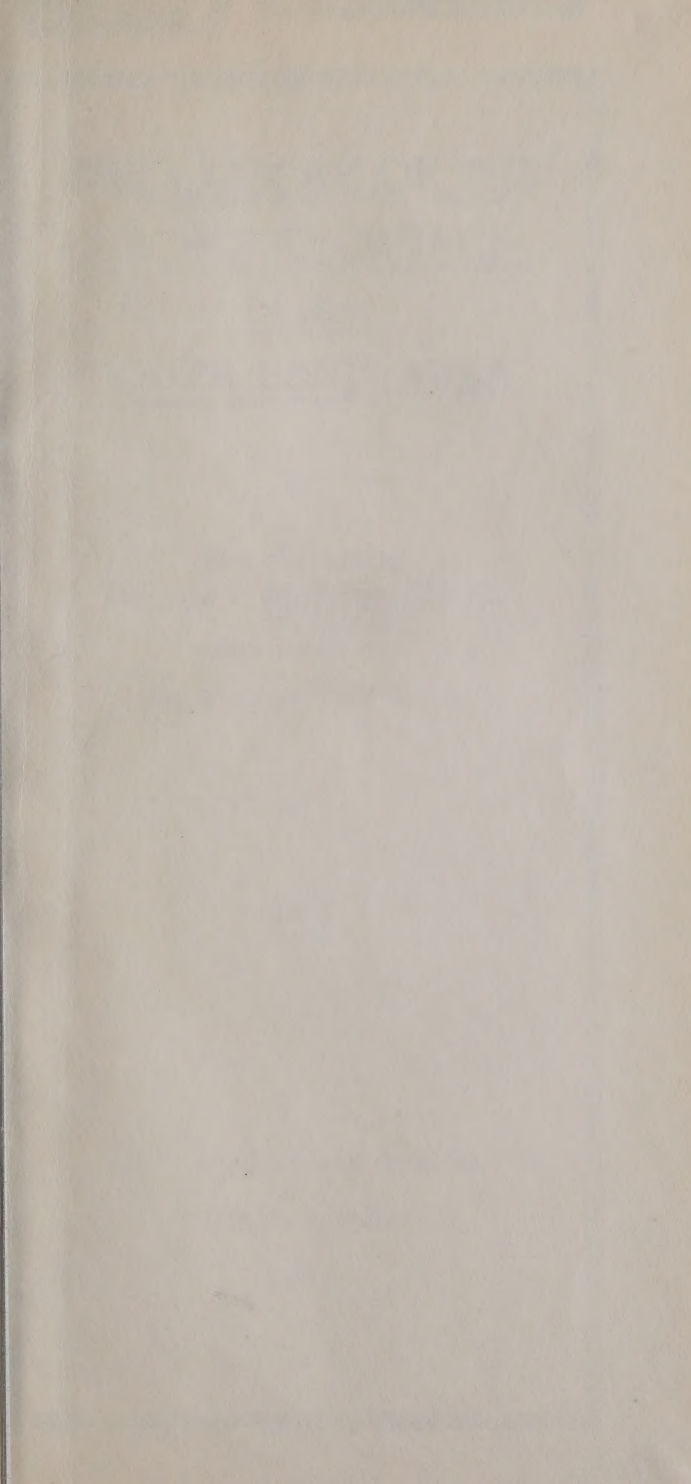
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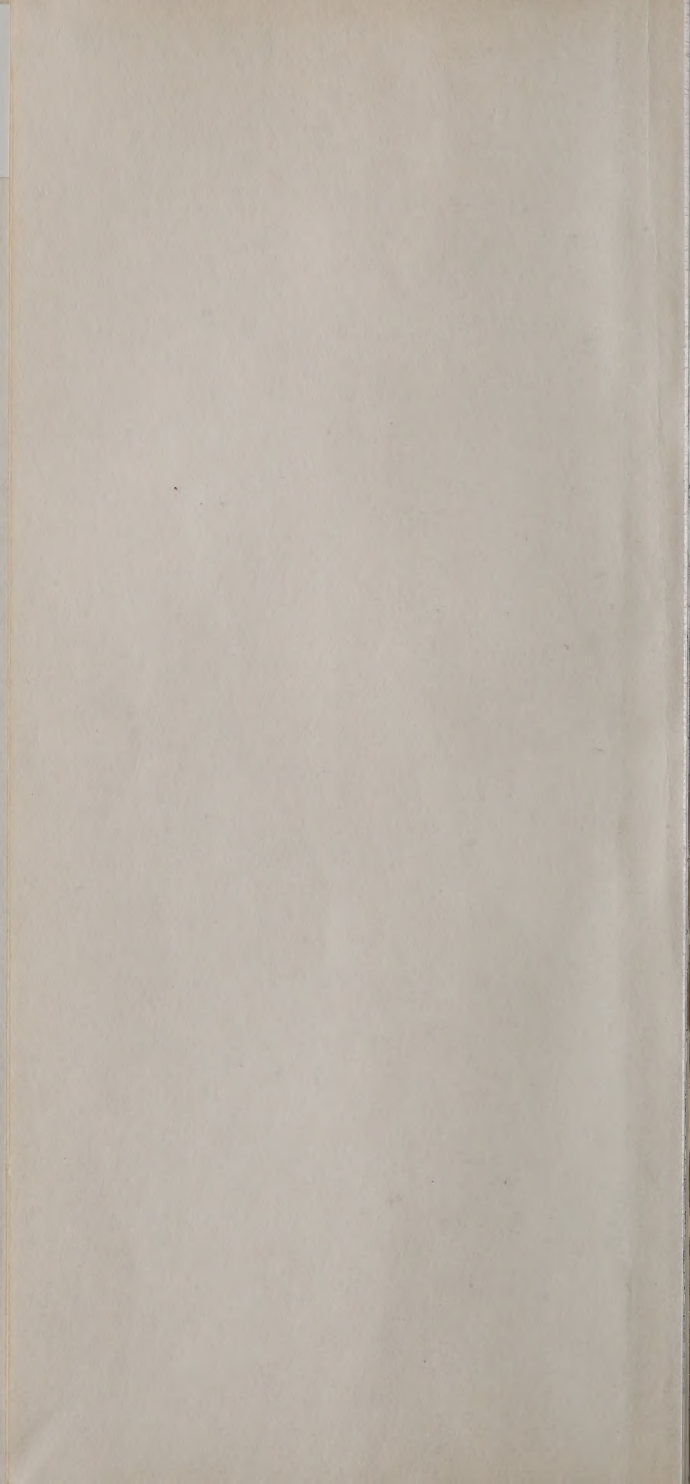
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McAvoy, Thomas Timothy,
1903-1969.

The history of the Catholic
Church in the South Bend ...

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THE HISTORY OF THE
CATHOLIC CHURCH
in the
SOUTH BEND AREA

BY

The Reverend
Thomas T. McAvoy, C.S.C.

Archivist of the
University of Notre Dame



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South Bend, Indiana

1953

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FOREWORD

As surely as the South Bend-Mishawaka area has become of importance in the world of today, so surely may its contribution be attributed to the faith and work of its founders and the people who followed them.

In the final analysis faith has been the illuminating and determining factor since the time when French missionaries first visited the banks of the St. Joseph River and found a Portage to the Kankakee and the "father of waters."

It is faith that led the "black robes" hither, then and now, and they have been followed by an increasing host of men and women who, having known the inspiration of the Virgin whose image tops the dome, now look to the University of Notre Dame or St. Mary's as their Alma Mater. Faith has been the star of reckoning and hope for the generations who, following the explorers and pioneers, have gone about their daily labor in shop and field and factory.

Hence the Aquinas Library and Book Shop deems it a privilege to be able to print for distribution one of the lectures given in its Lenten series on the subject of "The History of the Catholic Church in the South Bend Area" by Rev. Thomas McAvoy, C.S.C.; and in so doing, through its members and officers wish to thank and congratulate the other lecturers, as well as Father McAvoy, and also all the workers in the Apostolate, for the success of this series.

It is more than ten years now since the Aquinas Library and Book Shop was founded in the purpose that it would become a part of the life of faith and labor which has come and flourished here. For this reason it exists.

But when all is spoken, the faith and works manifested in this world remain but a dim image of what is imprinted in the immortal soul to be manifested beyond the reaches of time and place and beyond our power of expression.

Because of this spiritual depth, the story of the Catholic Church in this community is so important.

Feast of St Joseph, March 19, 1953.

The first of the three letters is a copy of a letter from the Secretary of the Navy to the Secretary of the Interior, dated June 1, 1892, in which the Secretary of the Navy is requested to report on the progress of the work of the Bureau of Fisheries.

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REMARKS

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The History of the Catholic Church in the South Bend Area

In relating the history of the Catholic Church in any area, we are sometimes tempted to forget the essential character of the Church. The fact that we deal with ordinary men, with ordinary conditions, or even with the story of how we are Catholics should not let us forget that the history of the Church in South Bend, or any other area, is still the same story, the same Church, the same Gospel and the same Sacraments—just one episode in the fulfillment of the command to "Go, teach all nations." Likewise it is well to remember that the history of the Church does not necessarily deal with canonized saints, with marvelous movements of conversion, or with ancient monuments of religion. Everywhere that men go, the Gospel must go. As a matter of fact one reason Catholics should be devoted to their history no matter how humble it may be, is because it is the path back along which they trace their Faith and their Gospel to Our Divine Lord. But the history of the Catholic Church in this South Bend region is not brief nor is it undistinguished, having a story of nearly 275 years, and filled with many distinguished names.

That we may better cover this long period of time I propose to divide it into three periods for our consideration this evening. The first I shall call the period of the missions extending from the first visit of Father Louis Hennepin in 1679 to the missionary activity of the First Holy Cross Fathers in this region in 1842. The second period I shall call the period of the migrations, which was already in progress when Father Sorin came in 1842 and extends roughly until the prosperity decade of the 1920's. The third period I shall call the period of internal growth, which had already begun by the 1920's and continues in full bloom at the present time.

I

The story of Catholicity in the Saint Joseph Valley begins with the travels of that daring explorer Sieur Robert de La Salle in his search for a trade route con-

necting the French settlements and missions of Canada with the lower Mississippi River. The St. Joseph Valley is a long way from Montreal and the French explorers and missionaries had a long journey by canoe up the Ottawa River, by portage to Lake Nipissing and Georgian Bay and Lake Huron to Mackinac Island and then down Lake Michigan to the St. Joseph River. The Great Lakes region of the seventeenth century had a wild beauty, with its great waters and rich forests, but life and travel were not easy, for the forests were mostly impassable and the canoe was the chief mode of travel on the lakes and rivers. Savages and beasts awaited the traveler who left the beaten path or the shores and civilized food and shelter had to be carried if the traveler went away from the settlements. Among the thirty men with LaSalle in the eight canoes were three Franciscan Recollect friars, Fathers Louis Hennepin, Zenobius Membre and Gabriel De La Ribourde. LaSalle, his hardy explorers, and the three friars in their grey monk's habits had left their famous sailboat, the *Griffon*, built specially to haul their furs on the Great Lakes, on Lake Michigan in December, 1679. They had begun the ascent of the Saint Joseph River from the present Benton Harbor in search for the portage which would take them to the nearest branch of the Mississippi and the Illinois country. Father Hennepin tells us in his account how, after travelling about twenty-five leagues and failing to notice any portage, LaSalle ascended the banks of the river and searched for it. To the consternation of the remainder of the party, he failed to return immediately. At length the portage, just west of the present city of South Bend, was located. Then LaSalle returned and the party continued on its way to the Illinois country. But before departing, Father Membre cut three large crosses on the trees to mark the spot and the way for any who should come after them. There is no record that the Father celebrated Mass at the portage. Father Hennepin in his account of this journey related that in the neighborhood of the portage he found a village of Miami, Mascouten, and Ojibwa Indians. Later, it was to these Indians that the Church sent the first resident missionaries in the South Bend region.

The Indians of the regions south of Lakes Michigan and Huron belonged to various tribes of the Algonquin family and were chiefly hunters and trappers living a nomadic life, living on the river banks in the summer

and following the game in the winter months. There is a tradition that they were south of the Great Lakes before the 1670's until the fierce Iroquois Indians of the Mohawk Valley came west on the war path and drove them beyond Lake Michigan into the regions about Lake Superior. It was at Fort Mackinac and later at the Mission at Green Bay that the Jesuit missionaries from Quebec and Montreal, who were accustomed to visit the trading centers at Mackinac Island and Green Bay, found them in the 1670's. There on the shores of Lakes Superior and Michigan Father Claude Allouez, S.J., especially began his work among the Potawatomi and Miami Indians. Later as the Iroquois retreated towards their homes in what is now New York, these Algonquin tribes returned again to their former hunting grounds east and south of Lake Michigan. The Jesuit missionaries elected to follow them as they followed the other Algonquin tribes into their hunting and trading homes. Father Charlevoix described the Indians of the region as he found them in 1721 as follows:

The nations in these parts are not distinguished by their habit: the men in hot weather have often no garment, except a shirt: In winter they wear more or fewer cloaths, in proportion to the climate. They wear on their feet a sort of socks, made of deer-skin dried in the smoke; their hose are also of skins or pieces of stuff wrapped round the leg. A waistcoat of skins covers their bodies down to their middle, over which they wear a covering when they can get it; if not they wear a robe of bearfurs, with the hairy side inwards. The woman's boddices reach down to a little above the knee, and when they travel they cover the head with their coverings or robes. I have seen several who wore little bonnets, made in the manner of leather caps; others of them wear a sort of cowl, which is sewed to their vests or boddices, and they have also a piece of stuff or skin which serves them for a petticoat, and which covers them from the middle down to the mid-leg.

Charlevoix also noted that the Indians painted themselves over the whole body with figures of birds, serpents, other animals and leaves. Their hair they smeared with fat and adorned with feathers.

Just when the Jesuit Fathers first established a permanent mission along the Saint Joseph River is not

clear. The portage discovered by LaSalle had become an important point of travel and trade after the Miami and Potawatomi Indians had returned to these regions. A fort had been established by the French military commandants north of the portage not far from the present city of Niles and there in 1686 a concession of land for a mission and chapel was made to Father Claude Dablon, the Jesuit superior. Of Father Allouez's activities along the Saint Joseph River we have only fragmentary accounts. Apparently he travelled much of the time with the Indians when they went on their hunts, making the Fort and the Fort chapel his center when he returned to this region. In 1690 Father Dablon reported the death of this missionary, and later traditions discovered by Father Charlevoix in 1721 when he visited the mission, said that he died along the St. Joseph River worn out by his missionary labors on the night of August 27-28, 1689 at the age of seventy-six. In his career as Indian missionary he had carried the faith to eight nations and had baptized more than ten thousand. His life is a typical story of these blackrobes, thousands of miles from their homes in France, making the long journey to Canada, and from Montreal along the Great Lakes to Mackinac, down Lake Michigan and the St. Joseph River, spending their energy in all kinds of weather. They lived in the huts of the natives and shared their primitive food, enduring their savage humors and trying to impose upon their primitive knowledge the saving message of the Gospel. When one died or was killed another came to take his place. The line of Father Allouez's successors is not always clear. In 1690 we find reference to his immediate successor, Father Claude Aveneau, who worked among the Miami Indians from 1685 until his death in 1711. Father Jean Mermet arrived at the mission in 1699. He was succeeded in 1701 by Father Jean Baptiste Chardon. His residence is interrupted and he departs finally about 1712. About 1720 Father Michel Guignas came as missionary. From 1720 for many years, there is extant in Canada a baptismal register of the St. Joseph Mission. On its pages are the names of the missionaries who baptized, married, buried, and among those who received the sacraments at the mission, we find the names of the military assigned to guard the fort which defended the portage and of their families. One of those born and baptized at the mission on October 1, 1721, was to become a priest or-

dained in Canada who later went to live in France, Charles-Ange Collet, undoubtedly the first priest of the valley of the St. Joseph.

In 1721 Father Pierre Charles Charlevoix, S.J., a missionary visiting the missions, came to the mission of St. Joseph and besides telling us of the death of Father Allouez, he gives us some notion of that center of missionary activity on the St. Joseph River in the eighteenth century.

It was eight days yesterday since I arrived at this post, where we have a mission, and where there is a commandant with a small garrison. The commandant's house, which is but a very sorry one, is called the fort, from its being surrounded with an indifferent pallisado, which is pretty near the case in all the rest, except the forts Chambly and Catarocouy, which are real fortresses. There are however, in almost every one of them some few cannons or patereroes, which in case of necessity are sufficient to hinder a surprize and to keep the Indians in respect.

We have here two villages of Indians, one of the Miamis and the other of the Poutewatomies, both of them mostly Christians, but as they have been for a long time without pastors, the missionary who has lately been sent them will have no small difficulty in bringing them back to the exercise of their religion.

In describing the Indians of the villages, Father Charlevoix noted that the whiskey and brandy of the fur trader had already begun to destroy the character of the Indians. When the savages returned from their visits with the traders there were regular debauches with the liquor. ". . . every night the fields echoed with the most hideous howlings. One would have thought that a gang of devils had broken loose from hell, or that the two towns had been cutting one another's throats . . ."

The story of the St. Joseph Mission after this time is a rather sad story, not merely because of the saddening condition of the Indians but also because of the lack of missionaries to carry on the good work of Father Allouez. There were occasional visitations in which the children of the soldiers and traders as well as of the faithful Indians who received the sacraments were listed by Father Jean-Baptiste Saint Pe, Father Charles-Michel Mesaiger, Father Pierre DuJaunay, Father Jean-Baptiste de la Morinie and Father Pierre Potier. Then

the hand of persecution touched this noble story and the Jesuits were driven from the missions by the Royal French government. The number of missionaries for the wide mission field of the Great Lakes and the upper Mississippi Valley was too few. Significantly the last missionary to visit the old St. Joseph Mission and sign the baptismal register was the patriot priest of Vincennes, Pierre Gibault. His first signature was dated August 17, 1768 and his last March 12, 1773. It is evident that the missionaries traveling from Vincennes and Kaskaskia occasionally visited the Indians of the St. Joseph Valley, but with the expulsion of the Jesuits and the ending of French dominion over the Great Lakes the source of missionaries had failed. If the St. Joseph Mission was to be revived the new missionaries would have to come from the American missions in Maryland, and they scarcely had enough missionaries to care for the few Catholics of Maryland. For a while the French Revolution drove from France many a zealous missionary who came to the United States to help in these neglected missions. One Father Jean Rivet came to Vincennes and proposed to William Burnet, the fur trader of the St. Joseph Valley, that he come and live with him at his trading post along the St. Joseph and earn his keep by educating the children of the trader. Whether Burnet ever received the letter we do not know. The nearest missionaries to the St. Joseph Valley remained at Vincennes and Detroit and while there are remarkable stories of the faithful Indians going all the way to Montreal or to Vincennes to make their Easter duty, there were no missionaries living among the Indians and traders of the St. Joseph River from the visits of Father Gibault in 1773 until the visit of Father Frederick Reze, vicar general of the diocese of Cincinnati who baptized Pokagon and thirty other Indians on July 14, 1830. In September of that year Father Stephen Theodore Badin, formerly a missionary in Kentucky who had returned to France, came again to the United States and while visiting his brother, Father Francis Vincent Badin, at Detroit learned of the neglected Indians on the St. Joseph River and came to them as a missionary. With him came an elderly lady of French Canadian descent who had been trained as a catechist by Father Gabriel Richard of Detroit, Angelique Campeaux. Father Badin took over a house belonging to Joseph Bertrand two miles from the Michigan state line and made it into a chapel.

Two years later he purchased over five hundred acres of land around two lakes a few miles south and established the mission of St. Marie des Lacs and an orphanage for Indian children. Further he extended his missionary activity to the Potawatomie Indians at Twin Lakes near the present city of Plymouth and to Fort Wayne, and even in the west to Chicago.

The coming of Father Reze in 1830 marks for the South Bend area the real change from the jurisdiction from Quebec to Baltimore, although the actual change or jurisdiction had taken place at the close of the Revolution when this area became part of the Northwest Territory of the new United States. At first Father, later Bishop, John Carroll of Baltimore tried to take care of these distant missions, but the nearest mission posts were those of Detroit where Father Gabriel Richard tended the old French settlements, and Bardstown where Father Badin and later Bishop Flaget cared for the western outpost of the English-American Catholics from Maryland. At various times from 1792 there was a resident missionary also at Vincennes and after 1821 the new episcopate of Cincinnati took over the care of the Northwest. When Father Badin came he signed the baptismal register as Vical General of both Cincinnati and Bardstown. One deacon who accompanied him in 1832 became a missionary in Michigan and Mississippi and later a chaplain in the Confederate Army, Ghislain Boheme. Another catechist called Brother Nicholas, Theodore James Ryken, later became the founder of the Xaverian Brothers.

Father Stephen Theodore Badin, whose remains are buried in the Log Chapel at Notre Dame, is one of the great priests of American mission history. Having left France with only minor orders he became on May 25, 1793 the first priest ordained in the United States. He learned English at Georgetown University and was sent almost immediately in September, 1793 to Kentucky where Catholics of English descent had gone from Maryland shortly after the Revolution. He became the leader of these western missions until 1818 when he returned to France and spent ten years as an agent collecting funds for the American missions. In 1828 he came back to America and went later to visit his brother at Detroit. He was already 60 years old in 1830 when he came to the St. Joseph River mission. He is described as a short, stocky man with a rather strong physique.

He thought nothing of riding horseback from Fort Wayne to South Bend or to Kentucky, despite his sixty years. He was a keen observer and sharp critic with a rather caustic sense of humor, who did often just as he pleased. He was a rigorist in his religious practices. He is known to have appeared unannounced at a festive gathering and to have insisted on leading the assembly in prayer until the festive spirit gave out. When asked to conduct the funeral of an old pioneer for whom there was not too much respect he startled the congregation by a brief speech in which he told them that while the deceased did not have much sense he had all the sense that God gave him. His caustic wit can be seen in his estimate of the Catholic congregations of northern Indiana in 1834,

I will not expatiate on the Character of our Catholics. It is known that the lower class of the Irish, such as work on canals, &c is too fond of drinking . . . that there are very few of the devout sex, and few children among them. The Canadians are light headed, light hearted, lightfooted, and very ignorant, having been without pastor before I came into the backwoods, and being much intermixed with the Indians. The Germans are of much better disposition, as also the French from Lorraine and Alsace: but a priest familiar with the Dutch language is indeed much wanted . . . As to the Indians, the greater number of Christians are on the borders of Michigan, under the direction of the excellent priest, Monsr. De Seille . . . The Indians are our best Congre[gation]. Father Badin never lost interest in missionary work and while he traveled to various places in the Middle West until his death in April, 1853, he maintained a special interest in his foundation in the St. Joseph Valley now changed by Father Sorin into the University of Notre Dame.

Badin boasted in 1831 that they had made the Indian chief Pokagon sow and reap wheat for the first time in his life, and that the harvest of 1832 promised to be better. Under his direction the Indians had made fences of wooden rails about their cornfields. They had, however, but two plows and three pairs of oxen in the whole village of Pokagon. When Father Badin found that the Indians thought it degrading to labor in the fields, to dispel this delusion, he himself took up a hoe and, at times, went to work in the fields.

Father Badin's two immediate successors as missionaries were, according to tradition, two gentle priests whose kindliness won the deepest affection of the Indians and the whites of the Valley. Father Louis De Seille was a native of Merebeke in Holland and along with other Flemish priests had come to serve the Michigan missions. In 1832 he joined Father Badin at the St. Joseph mission at Pokagon village south of the present Bertrand, and cared for the Indians from there down as far south as the Tippecanoe River. He tried to protect the Indians from the land agents who were endeavoring to move the Indians out of the region. Finally he was ordered by the government agents to move out of the Indian villages and in 1836 he came to live in Father Badin's cabin at the Notre Dame Lakes. He did not long survive this forced move, dying in the arms of his beloved Indian parishioners on September 26, 1837 after giving himself Viaticum.

To the whites of his missions, Father De Seille had been beloved as a great pastor and a saint. To the Indians, persecuted as they were at that time by unscrupulous government agents, Father De Seille had also been their chief counsellor and protector. So completely overwhelmed were they in their grief that they merely gazed helplessly at his dead face, and others had to convince them of the need of burial. Then they turned to the aged catechist of their missions and Father De Seille's interpreter, Angelique Campeau, and begged her to secure for them another "Black Robe." And so she wrote to Bishop Simon Brute of Vincennes, the bishop of the diocese, the following letter.

Mr. Brute of Post Vessent
Plymouth, Marshall County
Indiana

September 30th, A.D. 1837

Sir:

My Father we are very poor at present. Our Revd. Mr. DeSeille is dead.

For my part I don't know what to do; and I want you to inform me what to do. Now I am afraid to die here, because there is no **priest** here; If you don't have pity on me, that is if you don't put a priest here, I must go home.

Oh, My Father suppose if you should see your children here the way how they cried . . . exceedingly (and are) sincerely sorry for

their Revd. DeSeille, how you would have pity on them and us. And therefore I petition to you if you will be so kind as to have pity on me, as to give us another priest. Oh! have pity on (your children). No More. Please to excuse my poor handwriting.

Your Servant

M. Angelique Compeau.

Please Father write to me as soon as you can. We want here the good news. Directed to Plymouth, Marshall County, Indiana.

This below here the Indians are writing to you.

Mr. Brute, Bishop

Sir: I shake your hand my Father, in fact the way you turn your face I kneel down and shake your hand, and therefore have pity on me, in the way I am situated poor and distressed at present. I have quit casting my eyes to the one who was once my father, because he is dead. Therefore my father I beg you to give me another priest to be my father; and please to give me another priest in the way he took care of us, the one that died. If I don't see another priest for sometime from now, I the Indian will surely be poor indeed.

You have promised me to give me a priest and so you did; but now he is dead and gone to the life and glory. And my Father I want you to give me another priest.

My Father I don't know or cannot write exactly in the way how I ought to have written, but you know how you will take it. No more at present."

The letter is signed by the following Indians under the word "Names": "Jeneie or Sinigo, Markartamwa, Pen-nenarwha, Weishkemar."

Now Bishop Brute was most anxious to care for his scattered flock, especially the distressed red men of his diocese, but he had few priests. There was one young deacon very dear to him, Benjamin Petit, who had given up a promising career as a lawyer in Rennes, France to follow the Bishop to Indiana. That young man wanted nothing better than to go as a missionary into the wilderness. Benjamin was just 26 years old and had health better suited to the cities of sunny France than to the woods of northern Indiana. His widowed mother and his brothers had begged the Bishop to spare him. But Benjamin was enthusiastic, and within a few days, October 14th, Bishop Brute ordained him priest, and told him to prepare to succeed Father DeSeille. Father

Benjamin was delighted and wrote of his joy to his mother. Of Father Petit we have no description except that he was slight of build. He tells us that he found long hours in the saddle very difficult. The Indians were to call him "tete de canard", "the head of a duck," but we cannot accept that as descriptive of him.

The attachment between the beloved Benjamin and the persecuted and distressed Potawatomi Indians of this region, Twin Lakes and other villages, was instantaneous. But the government agents were inexorable and by force the Indians were made to move to the banks of the Osage River in present Kansas. The story of that removal, with its cruel deprivation of the Indians of water and food and its loss of life, particularly in Indian children, has been called the Trail of Death. Petit's tender heart was moved by such undeserved suffering and by pleading he obtained permission of the mission to go with them on this sad journey. The trials of this long journey in the hot summer sun was too much for his frail body. He never returned alive, although his remains with those of Father DeSeille are buried under the University Church at Notre Dame. His slender frame was not built for the harsh travels and labors of a backwoods missionary. With the loss of the two saintly missionaries and the retirement of Father Badin to Cincinnati, Bishop Brute had no missionary to send to his missions on the St. Joseph. The baptismal register shows occasional visits by priests from Michigan, Father Stanislaus Bernier, Father Michael Shawe and even Father Lawrence Picot from Vincennes. Finally Bishop Celestine de la Hailandiere, the second Bishop of Vincennes, offered a young French priest at Montgomery, Indiana, the title to the abandoned mission at St. Marie des Lacs on condition that he establish a college on the site within two years. After making the long journey from Vincennes in ox carts, on November 26, 1842, Father Edward Frederick Sorin and several Brothers of Holy Cross arrived in South Bend and made their way to the abandoned mission of St. Marie des Lacs. On Father Badin's five hundred acres in a cleared spot near one of the lakes stood a large chapel and another frame building and in these lived a French-Canadian named Charron. The buildings were not ready for Father Sorin and he stayed in South Bend until they could be repaired. He records that he said his first Mass at the University of Notre Dame, as he called his new

college, on St. Andrew's day, November 29, 1842. Father Sorin and the Catholics of the neighborhood soon built a larger and log chapel. He was soon joined by other Holy Cross priests from France and within a year Notre Dame had become in reality the successor of the old St. Joseph Mission, and the center of Catholic activities for northern Indiana and southern Michigan. We have only the names of the members of these first missionary Council but those names are on the baptismal registers of nearly all the older churches within a hundred miles of South Bend. Chief of them might be mentioned, Fathers Marivault, Gouesse, Barroux, and Cointet. This last named, Francois Cointet, has been placed alongside Fathers DeSeille and Petit among the great missionaries of the region. He seemed to have had the same gentle attractive quality that endeared him to all with whom he came in contact. The tradition of his zeal and of his sanctity remained at Bertrand, Pokagon, Goshen and other missions long after he had succumbed in the cholera epidemic of 1853 and his friends of that day hoped that one day he would be canonized.

But with the coming of Father Sorin and the establishment of his community of Priests, Brothers and Sisters, the character of the mission of the St. Joseph Valley had changed. For the most part now the Indians had gone and the mission, and, of course, the newly founded University were part of the American frontier which had advanced out of the east. When the American frontier reached the river there were already there some French traders who had entered the region from Canada. Among these were Joseph Bailey, the founder of Baileytown now Chesterton, William Burnet, and the founders of local families, Francis Comparet, Joseph Navarre and Benjamin Coquillard. On this Catholic frontier of the St. Joseph Valley we have evidence in Father Badin's old baptismal register and there we find the signatures of Philip Molegan (*sic*) and Mary Riley, Gabriel and Marguerite Proux, Adelaida Keeler, Mary Wallace, James Kelly and Emma Underwood, John and Mary Binn Foley, Joseph and Eliza Harris, Argobaste and Rosa Pinder Zendley, Pierre Navarre, Pierre Nadeau, James Wallace, the son of Robert Wallace and Rachel Taylor. These names give us some notion of the composition of the Catholic Church on the frontier about which the later Catholic organization of the South Bend region was to be built.

II

After 1830 South Bend becomes part of the new west. The region of the Great Lakes and the Mississippi Valley has been called by some historians the Valley of Democracy. In this region of fertile valley and vast plains, peoples of all races and nationalities have come to seek their happiness. The form of government has been democratic under the protection of the Constitution of the United States. Because no one creed has had the protection of the government there has been a tendency of the historian, dependent so much on official records, to neglect the rich religious history of the Great Lakes and the Mississippi Valley. But since we are speaking of religious history we must recognize that at no time since this community enjoyed civilized government has correct citizenship been separated from religious faith and practice. The French from Canada were for the most part Catholics, the Yankee from New England has been Presbyterian, Congregationalist, Episcopalian, Baptist, Methodist, Quaker, or of some other sect. The English Catholic came from Maryland or later from Kentucky, and the Irish and German Catholic whose names we find on the early registers came by way of Canada by way of the Great Lakes, or from New York or Baltimore by way of the Ohio or from New Orleans by way of the Mississippi. The early French were for the most part fur traders, the Yankees were traders or farmers, the Irish came chiefly to help build the canals and the railroads, the Germans were mostly farmers. When large groups of future residents, whether they came from New York, or Ohio, or from the ports of immigration begin to move into the Middle West, their characteristics and their institutions—political and religious—were what they have brought with them rather than what they found in the valley. Sometimes that included European patterns of language and culture. The nucleus of the future Catholic Church of South Bend was still centered about the successor of the old St. Joseph Mission at Notre Dame and we can find the record on the pages of the old baptismal registers of Fathers Badin, De Seille, Petit and their successors. These missionaries occasionally said Mass in South Bend but their real center was at Notre Dame. Finally in 1853 the Catholic settlers on the east bank of the St. Joseph River, in the settlement once called Lowell, de-

cided that they should have a church of their own instead of going to Notre Dame. Thus the first church of South Bend dates from 1853. That year Father Sorin erected a brick church 22 feet by 40 on the southeast corner at Hill Street and LaSalle Avenue and named it St. Alexius, apparently after the patron saint of Alexis Coquillard. In the same building the Sisters of Holy Cross established a school. The names of the priests who attended St. Alexius Church reads like the roster of the first priests of Notre Dame. In 1869 a new church was erected under the direction of Father Julius Frere and the name of the church changed to Saint Joseph. A parish census taken up in 1868 lists forty-seven families and 210 souls in this first parish of South Bend.

The founder of St. Alexius parish and of the University of Notre Dame and the motive power for most of the Catholic services during the period from 1842 until the Civil War throughout the South Bend region was Father Edward Frederick Sorin, usually pictured as an old man with patriarchal flowing beard standing placidly near one of his foundations. But the Father Sorin who founded Notre Dame in 1842 was just twenty-eight years old and was anything but placid. When he and his fellow Holy Cross men, priests and Brothers, came to South Bend they had little money, but they had great energy. The minutes of their early council meetings show that they quickly decided that French methods were not suitable for American boys. Father Sorin founded a manual training school as well as a college, taught music and the arts as well as science. He was a leader in many things, establishing the first Catholic engineering school in the country and the first Catholic law school. He set up the first University press in the United States, installed one of the first steam heating systems, introduced private rooms for students and made many changes in traditional Catholic education. He dominated all his institutions, and even after he had ceased to be President, Notre Dame was Sorin's university in more ways than one. He sent Holy Cross missionaries throughout northern Indiana and southwestern Michigan and when the Civil War broke he sent as many priests as he could spare to work as chaplains in the Northern Army. But by the Civil War Indiana could scarcely be any longer considered frontier. The Catholic Church in this community had entered

upon what I have chosen to call the second period, the period of migrations.

Another of Father Sorin's foundations which has contributed greatly to the Catholicism of the South Bend area was the Community of the Sisters of Holy Cross, founded first at Bertrand in 1843. Besides taking care of the domestic establishments at Notre Dame, the Community conducted an academy for young ladies at Bertrand and taught most of the parochial schools of the South Bend area. In 1854, after a short interim in Mishawaka the Community, then under the leadership of that remarkable woman, Mother Angela Gillespie, settled on the banks of the St. Joseph River, west of Notre Dame, where besides conducting a college and an academy the Community has sent forth religious women to schools and hospitals throughout the nation.

The narrative of a locality has one meaning seen in the eyes of contemporaries and another in the eyes of history. Each generation had its own plans and they did not always intend what we see today. In the 1840's the St. Joseph Valley was a relatively fertile valley and the St. Joseph River offered power for mills and transportation to the Great Lakes. Across the valley were two notable trails: the Sauk Trail, from Detroit to Green Bay, Wisconsin, which crossed the river near Bertrand and the Dagoon Trail from Fort Wayne to Chicago which reached the river here at the South Bend. These were the chief factors that led the early fur traders, Benjamin Coquillard, Pierre Navarre and Lathrop Taylor, to settle on the South Bend of the St. Joseph River for their trading center. Others came and eventually there grew up the village and later the town of South Bend. A few miles to the east A. M. Hurd of Detroit had discovered deposits of iron along the river and after buying the land in 1833 set up on the south side of the river the village of St. Joseph Iron Works, incorporated the following year. In 1836 a village was set up on the north side of the river and called Indiana City. In 1838 the two villages were united under the name Mishawaka—an Indian word describing the rapids of the St. Joseph River at that point. The first church for the Catholics of this community, French, Irish, Germans and Belgians, was a converted frame house dedicated on December 10, 1848 as the Church of the Holy Angels.

The first migration of pioneers came from Ohio, Pennsylvania and New York with occasional families

from southern Indiana, Kentucky, and Tennessee. They were what we might call Yankees in culture and tradition and their numbers soon overwhelmed the French who first settled here. There were not too many Catholics among the newcomers, although the Yankee names as well as the Irish names on Father Badin's baptismal register indicate that there were always some Catholics among them. While undoubtedly the Holy Cross Fathers occasionally said Mass in the homes of these early residents of South Bend, the villagers more frequently attended services at the college chapel. Then, as we have noted, it was decided to establish the church at Lowell or east South Bend which Father Sorin called St. Alexius, later St. Joseph's. The records of this early parish are few but we do know that the parishioners had organized the Ladies of Nazareth to care for the sanctuary as early as 1860, and chapters of the Apostleship of Prayer, the Confraternity of the Immaculate Heart, The Children of Mary in 1862, and in 1868 the St. Joseph Society for Men. The second pastor of St. Joseph's was Father William Demers, C.S.C., appointed in 1870, and under his pastorate on December 26, 1872 a fire, apparently of incendiary origin, burned down the church. For a while services were conducted in a building on the site of the present St. Joseph's Hospital, and in 1881 the cornerstone for the present Church on the old site of Hill and LaSalle was laid and the church dedicated on September 10, 1882. But long before that many other changes had taken place in South Bend and in the people of the city.

The farm land of the St. Joseph Valley could never have competed successfully with the richer river lands to the south nor could even the swift current of the St. Joseph River furnish transportation for a prosperous mill town. The river did furnish waterpower to make South Bend a manufacturing town in which the local resources could be made into the needed tools and wagons for the increasing number of farmers in the Middle West. In the 1840's and the 1850's we find the first notable movement to provide railroad transportation, and in the building of these connecting bands of commerce there came into this community many new Irish. These Irish had been driven from Ireland by famine and oppression and had accepted service with the companies laying the new railroads. It is related that during his first years at Notre Dame Father Sorin went

south to Plymouth to talk with the Irish working on the railroad being built there from Fort Wayne to Chicago to urge them to come to South Bend to make their home where they would have the conveniences of Catholic services. Some accepted his invitation, how many we do not know, but they were for the most part the increase in Catholic population on the west side of the river that became in time St. Patrick's parish. The first St. Patrick's Church was built in 1859 under the direction of Father Thomas Carroll, C.S.C., a building 60 feet by 30 with a capacity of 350. Likewise, in 1855 another congregation had been formed in Mishawaka, attended from Notre Dame. The Catholics of Mishawaka who began to worship in Holy Angels Church, a frame building, in 1848, built themselves a new church in 1855. For a while the Holy Cross Sisters who had first settled at Bertrand were moved to the vicinity of the church in Mishawaka by Father Sorin but because of the intensity of the anti-Catholicity in 1854-1855, the period of the Know-Nothings, it was decided that another site was more desirable and the land now occupied by the Holy Cross Sisters at St. Mary's was purchased and occupied. In 1861 after the second church burned, the name of the new church was changed from Holy Angels to St. Joseph, and the care of the parish was taken over by the priests of the Diocese of Fort Wayne which had been established in 1857. The majority of the newcomers into South Bend were not Catholic during this period but we do find among the members of the three parishes as well as among those who attended church at Notre Dame, a sprinkling of the old French, Irish, Germans, Belgians, and occasional English and Polish names. The Germans endeavored to form a parish of their own and while they succeeded in getting services occasionally in German during the 1860's and 1870's in the other churches it was not until 1883 that through the aid of Bishop Dwenger of Fort Wayne and young Father Peter Johannes, C.S.C., that a regular congregation was formed and a church built on the present site of St. Mary's Parish.

Among the English speaking Catholics the Irish soon outnumbered both the French and the early Germans and constituted the majority of the two congregations of St. Joseph and St. Patrick. A tradition says that those of the Hill who attended St. Joseph boasted of such names as Tansey, Talbot, Hanley, Hoban, Fogarty,

Stoney, Halloran, Hastings, Brennans and the Roaches. Those who lived on the west side of the river on the Bluff answered to such names as Donovan, O'Brien, Guilfoyle, Furey, Hagerty, Sullivan, Houlihan, McNamara, Murphy, Butler, and Moore. The pastors of both congregations came from Notre Dame, and included such figures as Fathers Thomas Carroll, Peter Paul Cooney, William Corby and Peter Lauth. Parochial schools conducted chiefly by the Sisters of Holy Cross from St. Mary's were established and the doors of church and school were open to welcome later immigrants who in time were to establish churches and schools of their own. Of these latter the most numerous were the Poles.

The first Polish immigration in this region consisted probably of farmers, although as early as 1840 a Dr. G. Bolisky advertised his services for those in need of medication and surgery. By 1868 there were about fifteen Polish families in South Bend. Most of these immigrants had come to South Bend as workers on the railroads, but took jobs in the new wagon and farm implement factories of South Bend. They came chiefly from that section of conquered Poland that was under Prussian rule. At that time they were suffering in their native farmlands. They had sold what they possessed in Europe and cashed in their meager savings and set out for the promised land of religious and political liberty. Some of these early immigrant Poles set up small businesses but most of them entered the employ of the Studebaker and Oliver factories. By 1871 it is estimated that there were nearly seventy Polish families in the South Bend area. This number was the estimate of Father Adolph Bakanowski, C.R., who gave a mission to the Polish families in that year. So loyal were these Polish immigrants to their faith that their attendance at Church was perhaps the best way to estimate their number. They were not wealthy in this world's good, yet they were from the start willing to contribute to the support of their own congregations. At first they attended St. Patrick's Church and when Father Valentine Czyzewski, C.S.C., was assigned to their care in 1877 they began at once to plan a church of their own. This first church, called St. Joseph's, was erected in 1877. When a violent storm destroyed the first building, the new church erected in 1883 was called St. Hedwig's.

Father Czyzewski became the guide and pastor of the Polish groups of the city. Under his care religious societies were formed, and funds collected to take care of the spiritual wants of the Polish immigrants. He supervised the erection of the other churches—St. Casimir's in 1899, St. Stanislaus' in 1900 and St. Adalbert's in 1911. The first three remained under the care of the Fathers of Holy Cross while St. Adalbert's was given to the care of the priests of the diocese. The number of Polish people and their children increased to approximately seven thousand at the turn of the century and to over thirteen thousand by the beginning of World War I. They formed a large part of the working population employed by the Oliver, Studebaker and Singer factories. Early in 1876 they fought for better working conditions in the factories without success, and in 1885 their efforts in a strike of that year called for a pastoral from Bishop Joseph Dwenger of Fort Wayne against the use of violence. Gradually better working conditions were obtained, but the burden of raising themselves from the poverty in which they came, raising and educating their children and maintaining their general welfare was a severe economic handicap. The beautiful churches erected despite this poverty, the flourishing character of their schools, their parish societies and their great loyalty to their religious practices amidst these hardships is one the brightest pages in the history of Catholicity in South Bend.

Of the first Belgians in the South Bend region we have little record but it has been suggested that they came in the footsteps of Father Louis De Seille, the first priest to die at Notre Dame. In the 1860's we find the names of Eugene Buysse and his three sons, Edward, Charles, and Louis, and of Henry VanVennet and his wife. In the 1880's we note the family of August Voorde and J. B. Nieuwland and his wife and their child, later to be the famous Father Julius Nieuwland, the great chemist. In the 1890's the Flemish began to come in larger numbers and when Father Henry Paanakker, C.S.C., was assigned to look after them he found in the region one hundred and four families, most of whom attended St. Patrick's Church where Father Paanakker began to hold special services for them. In 1898 they built their own church in honor of the Sacred Heart and a year later opened a school in the basement of the church. Many Belgian families had likewise settled in

Mishawaka and in 1903 Bishop Dwenger arranged for the erection of St. Bavo's Church to care for the Belgian in that vicinity. The Hungarians, coming to South Bend were in large percentage Catholic. The nucleus of the Hungarian migration to South Bend began in 1882 when one Anton Kertesz, with the aid of the Cunard Steamship Line, led a group of his fellow citizens of Sopron, Hungary to South Bend. The first group of thirty-two persons, mostly farmers, arrived in October, 1882 and did not immediately find employment. The first winter was one of hardship. Later tradesmen and other workers from Hungary brought their families to South Bend. The Catholics among these immigrants first worshiped at the German church of St. Mary's until 1900 when, under the direction of Father Stephen Biro, St. Stephen's Church was organized. The continued immigration from Hungary increased the members of this parish and led to the erection of a new parish in honor of Our Lady of Hungary in 1916. Both parishes erected their own parochial schools. Of the Italian immigrants who came to South Bend they have never been numerous enough to maintain their own churches and with the decline in national lines they have generally joined in the parish activities of the congregation in which they live. The Catholic Negroes became numerous enough to have a special pastor in the person of Father George O'Connor in 1928 and after holding services in St. Joseph's Hall they erected their own church of St. Augustine in 1941.

With the approach of the twentieth century one other movement in the United States became more important than any of the national movements. This movement was the trend to the cities and the spread of urbanization. It is perhaps too early to estimate historically the effects of this movement on the Catholic congregations of the South Bend area, but we can see its effects most easily in the increase in the number of congregations especially on the outer limits of the city. One might indicate the importance of the erection of the parishes of St. Monica in Mishawaka, St. Matthew, Holy Cross, St. Anthony, Christ the King, Little Flower, and St. Jude in South Bend to give some measure of the vitality of Catholicism in South Bend and the effect of urbanization of the Church in the era. Another trend can be seen in the greater participation of the children of former immigrants in the public and pro-

fessional life of the city. Capitalistic enterprise requires wealth, but sacrifice has enabled growing numbers to enter the professions and to take the lead in political organizations.

III

It may seem strange to bring in a third period in the history of Catholicity in the South Bend area after the prosperous days of the 1920's. It is perhaps dangerous because the historian should have a perspective of over twenty years to place all events in their proper value. And in a modern urban community such as South Bend has become, the complexities of religious life make the chronicler pause. Yet, we would not have the proper perspective on the other two hundred and fifty years of Catholic history in the South Bend area did we not view it in the continuing activity of the recent years. It is difficult to say when a family or a neighborhood or a congregation becomes fully American, and we must admit also that Americanization does not necessarily have anything to do with its Catholicity. But we can see that in the working out of the command of Christ to teach all peoples in this region, nationalities and races and class barriers are yielding and must yield. The important essential element of Catholic life is instruction in the truths of Christianity and the administration of the sacraments to all. One of the most shining examples of Catholic life in South Bend has been the devotion of people and priests to the education of children. One must pay special tribute to those religious men and women whose sacrifice has made this possible. Many of the teachers have been laypeople. Of the Sisters we can only mention the names of the communities in which the individual members submerge their claims to personal honor in the good of community and the religious life. Such have been the Sisters of Holy Cross, of St. Francis, of St. Joseph, of the Holy Family, of the Resurrection and of the Poor Handmaids. The poverty of the immigrant Catholic population in South Bend has made the very building of the churches and the schools a serious task and to this has been added willingly the maintenance of these numerous parochial schools. By the end of the First World War it had become increasingly evident that if the children of these Catholic immigrants were to maintain leadership in their own communities more than grade school education was neces-

sary. St. Joseph's Academy for girls had helped to satisfy some of this need. The erection of Central Catholic High School and the South Bend Catholic High School were answers to this need. Now the construction of the new Catholic High School with all the sacrifices that it has entailed is a new answer to the call of the Church for Christian education. Of course not all Catholic children have been able to attend these Catholic schools and serious efforts have been made to provide religious instruction for those whom economic pressure or distance has forced into non-religious schools. Few of the Catholic families of the community have had the means to send their children to private religious academies and the numbers who have been able to attend colleges and universities has of necessity been very small. Undoubtedly this number will be increased by the new high school. Fortunately, in the South Bend area there has been available collegiate education for young men and women. St. Mary's College with its own history of heroic Sisters from Mother Angela to the specially trained Sisters of the present day and the University of Notre Dame where priest, brother and layman have not let fire, or storm, or financial need stop their efforts to prove that Catholic education is the perfection of education, have had their own benefit from the Catholic population of South Bend while contributing their measure to the cultural and spiritual leadership of the Catholic population of the South Bend area.

For the more intimate activities of Catholic life in South Bend even the perspective of twenty years is not enough. Catholic life in the United States has been greatly modified since the reintroduction of frequent and daily Communion in 1905. This very significant change has manifested itself not only in the great numbers who frequent the sacraments daily and weekly in every parish, but also in the increased devotion to the liturgical services of the church. One may take the annual public Holy Hour as a manifestation of this increase in the sacramental character of Catholicism in the region. There are other manifestations such as the activities of the local section of the National Conference of Catholic Women, the Catholic family movement, the efforts to promote decent literature, and the efforts to promote Catholic discussion and reading manifested in the Aquinas Library and other manifestations of truly Catholic Action. Of the manifestations of

Catholic charity—that other great characteristic of Christian living, besides the maintenance of two notable Catholic hospitals, the very active parish societies, especially those of St. Vincent de Paul and the Legion of Mary, the solid contributions given by the parishes for the support of the foreign missions and for the relief of the suffering peoples in Europe and Asia are testimonies that can be appreciated only in the light of relatively poorer conditions of our Catholic families.

In all these activities which have illuminated the history of Catholicity in the South Bend area during the past twenty-five years we see the growth of integral Catholicism. In a sense the Catholics of the area no longer think of themselves as migrant, but as having arrived as members of a strong and solid group of the Church. By its efforts for education, by its sacrifices, by its social efforts, and above all by its activities in prayer and the Mass the Catholic community of South Bend can feel proud of the progress it is making not only in the improvement of the Catholic world in which they live but in their fulfillment among themselves of the criterion of the Church according to St. Paul—"One Lord, one faith, one baptism. One God and Father of all." (Eph. 4:5-6)

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